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ABSTRACT

The report on values education in cross-cultural studies applies the methods of cultural anthropology to values education and provides guidelines for the selection, organization, and application of values education. It is designed for use by teachers and curriculum developers. The major features of five approaches to values education are described. The values clarification approach helps students select values which can serve as satisfactory guides for their lives. The moral development approach is derived from the work of Lawrence Kohlberg who identified and explained six stages of sequential moral reasoning. The values analysis approach teaches students to apply logical thinking and scientific inquiry to the resolution of value problems. The public issues approach helps students formulate clear and defensible viewpoints for the resolution of public policy disputes. Wilson's moral education approach, developed by British philosopher John Wilson, presents an analysis and rationale for a particular view of moral education. Student discussion topics and information on suggested teacher roles are presented for each approach. These five analytical approaches suggest three general uses to which information on other cultures may be carried out in a way consistent with values education: (1) providing relevant factual information; (2) developing case studies and scenarios; and (3) illustrating the variety of human thought and activity. References are included. (Author/DB)

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Professional Studies

A National Education Association Publication

by
Alan L. Lockwood

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PREFACE

This report is designed to help teachers and curriculum developers who are interested in applying cultural anthropology to values education.[1] Existing approaches to values education do not clearly account for persons and practices in other cultures. Consequently, we felt it would be appropriate to consider how and whether information about these persons and practices could be used.

The values education movement is plagued with a number of difficulties. One notable problem is the ambiguity in the definition of values education itself. There is no one curricular theory or body of practice which educators would agree constitutes what is meant by values education. On the contrary, there are a number of competing conceptions of values education which differ markedly in theory, goals, content, and methods.[2]

Another difficulty is that "values education" carries a remarkable load of connotations. For example, a group of beginning teachers were asked what they thought of when they heard "values education." The following are some of their responses:[3]

commitment to human dignity
equal opportunity
instilling community standards
showing students the need for values
citizenship education
destroying stereotypes
invasion of privacy by schools
building a new society
indoctrination
socialization
religious education
teaching about racism and sexism
toleration
instructional bias
opinionated education
establishing the line between right and wrong
determining the teacher's qualifications
norms and mores

Values education apparently conjures up notions ranging from social criticism and reform to social maintainence, from the teaching of particular values to the need to avoid any values instruction, and so on.

The definitional ambiguity and connotational richness of values education requires that, as we discuss values education, we be as explicit as possible about what concept(s) we are using. Therefore, in this report, I will consider a variety of approaches to values education. I have chosen five approaches which, although they do not exhaust the range of existing or possible concepts, are representative of the variety in the field. More specifically, the five I selected were chosen because: (a) they represent distinctly different approaches, (b) they are currently in use in schools or are receiving considerable attention from curriculum developers, and (c) they all have clearly articulated rationales.

The phrase "study of other cultures" is also susceptible to a variety of definitions. For purposes of this report, the study of other cultures refers to presenting anthropological facts of life of particular, relatively isolated social groupings. The Educational Development Corporation's unit on the Netsilik Eskimos or the American Universities Field Staff's unit on "Man at Aq Kupruk: A Town in Northern Afghanistan," are examples of such study.[4] This definition excludes the study of larger social units such as nations or more generalized

concepts of culture such as Western Civilization, Eastern Civilization, pre-industrial society, etc. My observations and comments may have relevance for these broader notions but, for purposes of this report, I will be referring to more discrete and specific cultural units.

The plan of the report is as follows: I will first outline the major features of each of the five approaches to values education and show, via the medium of a lesson plan sketch, how the study of other cultures could be carried out in a way consistent with each approach. Then I will discuss the general uses to which culture study may be put in values education and whether its contribution is significant enought to warrant inclusion in each approach. Finally I will make some brief summary observations.

I expect that my comments will stimulate discussion, but, furthermore, I hope that my analyses will provide some helpful guidelines for those who wish to incorporate the study of other cultures into values education curriculum.

A.L.

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INTEGRATING CULTURE STUDY INTO VALUES EDUCATION

Values Clarification

The primary purpose of Values Clarification is to help students choose values which can serve as satisfactory guides for their lives.[5] Proponents of Values Clarification claim that obtaining such values is extremely difficult in modern society and, as a result, people are often unclear about what they believe is important and worthwhile. Such persons suffer from value confusion, the symptoms of which are apathy, uncertainty, over-dissension, flightiness, and so on.[6] Values Clarification is designed to overcome values confusion and help persons become positive, purposeful, enthusiastic, and proud.[7]

The desired outcomes in Values Clarification are not obtained, say its proponents, until people obtain values. One has a value when a choice or belief meets seven criteria. In order for something to be a value, it must be:

1. Chosen freely
2. Chosen from alternatives
3. Chosen after careful consideration of the consequences of each alternative
4. Prized or cherished
5. Publicly affirmed
6. Acted upon
7. Acted upon regularly.

"Unless something satisfies *all* seven of the criteria. . .we do not call it a value."[8]

The classroom procedures of Values Clarification are aimed at helping students obtain values. In general, teachers are urged to establish a classroom atmosphere which is non-judgmental, nurturant, and accepting of student views. Among other things, the teacher is urged to employ the "clarifying response" to students' considerations. The clarifying response asks students to examine their choices, beliefs, and behaviors by applying the seven criteria.[9] Some typical responses drawn from the criteria are: Where did you get that idea? Did you consider other possible choices? What would be the consequences of these other choices? Are you glad you feel that way? Do other people know you believe that? Are you willing to put money behind that idea? Do you do this often? By examining their lives in terms of the seven criteria, students supposedly discover what they truly value.

The Values Clarification approach does not define a role for the study of other cultures. However, to some extent the study of other cultures could be used to help students arrive at their own value preferences. Of the seven criteria for a value, the study of other cultures would seem most relevant to the consideration of alternatives. To be most consistent with Values Clarification, frequent reference to the lives of the students should be made. This could be done through projection (What would you choose if you were in that culture?) or more explicit comparison (Is anything like that happening in your life and, if so, how do you feel about it?).

The following sketch of a lesson plan suggests how culture study could be used in a way consistent with the Values Clarification approach:

> **Anthropologist Margaret Mead has observed and described what it means to grow into adulthood in various cultures. Among the Manus of New Guinea, boys some time between the ages of twelve and sixteen, go through the following experience:[10]**

But some day a boy comes home from playing with his companions, to be told that his ears will be pierced in a month. If he is the first among his age mates to undergo the tiresome ceremony, he rebels. Occasionally a father will follow his pattern of indulgence, more often he insists. The wives of the boy's mother's brothers come in a body to stay in the house with him. His father's family prepares a feast of cooked food. He himself is dressed in his very best—his small neck bristles with dogs' teeth, a gorgeous new *laplap* proclaims his special state. He sits beside his father, very stiff and straight divided between embarrassment and pride. None of his friends come to the ceremony, only grown people and little children. His father's sisters take him by the hand and lead him down the ladder to the platform. Here his mother's brother pierces his ears with a sharpened bit of hard wood. Bits of soft wood are inserted in the newly made hole, and small protectors of sago bark are placed over each ear. Now the boy is under strict tabu. He cannot cut with a knife; he cannot kindle a fire; he cannot bathe for five days. He must eat only of the food which his mother's brothers' wives cook for him. When he leaves the house, he sits very erect and gaudily upon the canoe platform while the other boys punt him. His companions are very impressed with his strange state. They gladly act as oarsmen. They take him all the tobacco they can beg. At the end of the five days, he may wash, and he is free to move quietly about the village. The other prohibitions hold until his mother's relatives make a big feast for his father's relatives. Until then his ears are in danger should he be unobservant of the tabus.

Some questions for the students to discuss and/or consider:

1. At one point it says the boy is both embarrassed and proud. About what do you think he would be embarrassed and about what do you think he would be proud? Have you ever been in situations where you felt both embarrassed and proud at the same time? Describe the situation and what you think made you feel that way?
2. Sometimes boys rebel in that situation. Have you ever felt rebellious? What was the situation? Why did you feel rebellious? Did you act on the basis of your feeling? What happened?
3. Are there any ceremonies or rituals in our culture that indicate an adolescent is officially an adult? What are they? Do you approve or admire these ceremonies?
4. The boy's friends gave him very special treatment; bringing him gifts and rowing him about. Have your friends ever given you special treatment? What was the situation? How did you feel?
5. Did the Manu boy have any choice as to whether he would go through the ceremony? Were there alternatives available to him? What would you do if you were the boy? Would you feel proud of that choice? If there are similar ceremonies in our culture, what choices did you or will you make? Are there alternative choices? What would be the consequences of each of these alternatives?

Suggested teacher's role:

It is important that an accepting and non-judgmental atmosphere be established so that students do not tease or ridicule one another. One idea is to have clear ground rules for discussion and have the students work in small groups. One rule could be each student can "have the floor" for 10 minutes and the others can only ask clarifying questions like: "Tell us more about that if you can," or "Has anything like that happened again?" The speaker is allowed to "pass" on any questions so that he or she doesn't feel compelled to speak on anything the others wish to hear about. These rules will apply to all so that students can see their rights will be respected and their opinions listened to.

Moral Development

The Moral Development approach derives from the work of Lawrence Kohlberg and his associates.[11] Kohlberg's research in the acquisition and development of moral judgment led to the identification of six stages of moral reasoning which develop sequentially. Each of the stages can be understood as a relatively internally-consistent moral philosophy. As people mature they move from the first stage to the second and so on. For various reasons, however, not all persons attain the highest stages of reasoning. The stages of moral development identified by Kohlberg are:[12]

I. The Preconventional Level

At this level the individual responds to a moral decision as good or bad, right or wrong, only in terms of pleasant or unpleasant consequences (punishment, reward, exchange of favors), or in terms of the physical power of those who might punish or reward him. The level is divided into the following two stages:

Stage 1: *Punishment and Obedience.* The physical consequences of action determine its goodness or badness. Avoidance of punishment and unquestioning respect for power are valued in their own right.

Stage 2: *Personal Usefulness.* The right moral decision consists of one that satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the marketplace; one of exchanging favors or revenge—'you scratch my back and I'll scratch yours.'

II. The Conventional Level

At this level, maintaining and supporting the individual's family, group, or nation is seen as valuable in its own right, regardless of one's own immediate and obvious needs. The attitude is one of *conformity* and loyalty to the group and maintaining the group. There is also concern for actively *maintaining.* supporting, and justifying orderliness and stability in the group. The individual's moral choices must necessarily conform to the expectations and rules of the group. At this level, there are the following two stages:

Stage 3: *Conforming to the Will of the Group.* Pleasing or helping others to get approval or avoid disapproval. There is much conformity to standard ideas of what is the will of the majority, or 'natural' behavior. One earns approval by being 'nice.'

Stage 4: *Law and Order.* Obedience to rules for their own sake. Moral decisions are justified on the basis of fixed rules, which are 'necessary' to maintain order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.

III. The Level of Independent Judgments Based on General Principles of Behavior

At this level, there is an effort to define moral values and principles that seem generally true or valid apart from the

authority of the groups or persons holding these principles, and apart from the individual's own identification with these groups. This level again has two stages:

Stage 5: *Social Contract, Constitutionalism, and Higher Law.* Right action tends to be defined in terms of general values that have been agreed upon by the whole society (freedom, equality, mercy). Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal values and opinion. At this level one often seeks to solve moral issues by passing laws, but laws are justified by more general principles, e.g., 'greatest good for greatest number,' giving everyone equal opportunity. Laws can and should be challenged or changed when they are seen to violate more general humane principles, one has the right of revolution, because the government has broken the social contract.

Stage 6: *Personal Conscience.* Right is defined by the decision of personal conscience in accord with general *ethical principles* that apply to all men everywhere, regardless of the group or nation in which a person lives. These principles are abstract and ethical (e.g., the Golden Rule); they are not concrete moral rules like the Ten Commandments. At heart these are universal principles of *justice* of the *reciprocity* and *equality* of human rights, and of respect for the dignity of human beings as *individual persons.* They are not tied to a particular culture or society—they apply to all men everywhere.

Kohlberg argues, on independent philosophical grounds, that the highest stages represent better, more defensible forms of moral reasoning. The higher stages are better not because they emerge later in time, but, rather, because they provide more consistent, less arbitrary grounds for the making of moral decisions—decisions which affect the rights and welfare of others.

The argument for the superiority of higher stage reasoning is too elaborate to present here.[13] In essence, the claim is that higher stages permit less confused, inconsistent, and conflicting moral decision-making. For example, the stage two reasoner (decisions made on basis of self-interest) has difficulty resolving problems in which one's self-interest conflicts with another's. The appeal to conventional norms of behavior (characteristic of stage three) provides a better formal method of resolving conflicts of self-interest. Similarly, the stage four reasoner (law and order orientation) has difficulty determining what is right when two laws conflict or when there is no clear legal or authoritative ruling governing a situation. In the absence of conventional resolutions, deciding on the basis of the general welfare (one possibility at stage five) provides a better formal method for decision-making.

The educational objective of the moral development approach to values education is to provide conditions which will stimulate development to the highest stages.[14] Classroom practices designed to stimulate development are based on research findings which indicate that students, although they have difficulty understanding reasoning at stages higher than their own, prefer higher stage reasoning. Exposure to reasoning at adjacent higher stages helps students develop their reasoning.

In the classroom students examine and discuss moral dilemmas (e.g., Is it right for a man to break the law and steal an over-priced drug which might save

his dying wife?). Students are asked how they think the dilemmas should be resolved and why their resolutions are morally defensible. In other words, students are asked to make and defend (justify) moral judgments.

One typical practice for the teacher is to have students who exhibit one stage of reasoning to confront one-stage-higher reasoning by either pairing them in discussion with students employing higher stage reasoning or by presenting a higher stage reason and asking the students to respond. The teacher also encourages students to debate their reasons with others in small group or teacher-led discussions. In small group discussions it is assumed that students will be exposed to higher stage reasoning because in virtually any class there will be a variety of stages of reasoning employed by the students.

The following sketch of a lesson plan suggests how culture study could be used in a way consistent with the Moral Development approach:

> This incident is reported by the anthropologist Malinowski.[15] It occured among a group of Trobriand Islanders in Melanasia.
>
> "In a village quite close to where I was camping at that time, there lived three brothers, the eldest of whom, the headman of the clan, was blind. The youngest brother used to take advantage of this infirmity and to gather the betel-nut from the palms even before it was properly ripe. The blind man was thus deprived of his share. One day when he discovered again that he was cheated of his due, he broke into a passion of fury, seized an axe, and entering his brother's house in the dark, he succeeded in wounding him. The wounded man escaped and took refuge in the third brother's house. This one, indignant at the outrage done to the youngest brother took a spear and killed the blind man. The tragedy had a prosaic ending, for the murderer was put into jail for one year by the magistrate. In the olden days—on this all my informants were unanimous—he would have committed suicide."
>
> 1. Should the younger brother have taken the nuts from the oldest brother? Why or why not? Does the fact that the oldest brother is blind affect your reasoning? If so, how?
>
> 2. Was it right for the oldest brother to go after his brother with an axe? Why or why not?
>
> 3. Should the brother have killed the oldest brother? Why or why not?
>
> 4. What punishment, if any, should the killer receive? The judge put him in jail for one year. Was that a proper punishment? In the past an one who did such a "crime" would have committed suicide. Which punishment, if either, is right? Why?
>
> 5. Should the brother who took the nuts have been punished? Why or why not?
>
> 6. Which is worse in this case; stealing or killing?
>
> 7. In thinking about your reasons for your answers to these questions does the fact that they are brothers affect your thinking in any way? If so, how? If they were not related but the same events occurred would any of your answers be different? If so, why and how?
>
> Suggested teacher's role:
>
> Because it is important to have students encounter reasoning at different stages than their own, one technique that would be appropriate

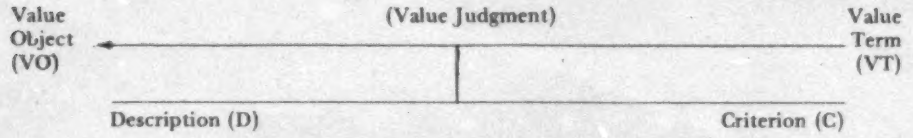
is to have each student write down his or her answer to questions six and seven. Divide the class into groups according to similarity of *reasons* used. Create three-person groups making sure that each member of the three-person group had used different reasons in his answers to the questions. Have the small groups discuss their responses to the question emphasizing they should compare the reasons being used by each member of the group.

Values Analysis

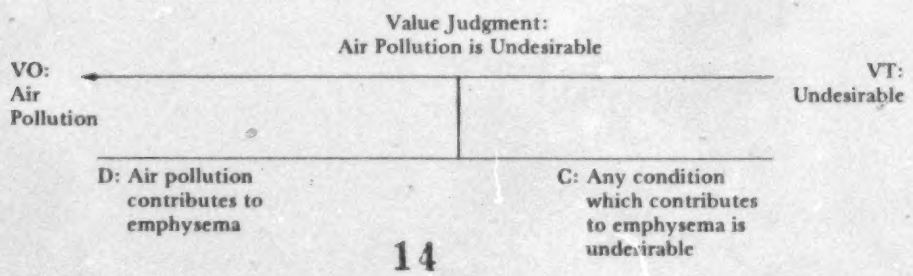
The purpose of the Values Analysis approach to values education is to teach students to apply logical thinking and scientific inquiry to the resolution of value problems.[16] Proponents of this approach contend that ". . .anyone making a value judgment commits himself to: (1) a value principle, and (2) a set of facts about the value object which shows that the principle applies to the value object."[17]

The major activity in this approach is the assembly and evaluation of relevant factual information. Not just any facts will do: "To be relevant to a value decision, facts have to meet two conditions: (1) they must be facts about the value object; and (2) they must be facts to which the evaluator ascribes some value rating."[18] Consequently students obtain as many facts as possible about the value object in question and then appraise each fact as to whether it implies one evaluation or another.

To clarify their notion of the valuing process, the proponents of this approach offer the following Simple Value Model which indicates the relationship of facts to a value judgment:[19]



The model may best be understood as indicating how a value term gets connected to a value object in making a value judgment. A value term is any rating term like "desirable," "good," "right," etc. A criterion is a statement of how the value term relates to a factual claim. A description is a factual claim about the value object. A value object is what is to be evaluated. A value judgment is the statement connecting the value term with the value object. The following filled-in model provides an example of how these concepts operate in Values Analysis:[20]



In practice, the simple model is extended to incorporate the multitude of facts (both positive and negative) which are considered in making the final value judgment.[21]

Values Analysis proceeds through the following steps:[22]

1. Identifying and clarifying the values question.
2. Assembling facts.
3. Assessing factual assertions (are the facts warranted?)
4. Clarifying the relevance of facts.
5. Arriving at a tentative value decision.
6. Testing the acceptability of the principle implied by the value decision.[23]

In general Values Analysis does not prescribe a role for the study of other cultures. Such study, however, could be relevant depending upon the value question being considered. For example, if the value question was about the advisability of some policy affecting persons in another culture, then some factual information about that culture would be relevant to Values Analysis.

It is difficult for a single lesson plan to capture the essence of Values Analysis so the following is a sketch of a unit of study indicating how culture study could be used in a way consistent with the approach:[24]

> Students have been studying various governmental policies designed to stimulate economic growth in underdeveloped nations. In the course of their study they are considering ways of increasing the economic efficiency of village farmers in Lesotho, a small African country. The Sesotho villagers plow their often rocky farm land by hand or with the aid of oxen. One government plan was to provide tractors to plow the land. For various reasons the tractor service could not be provided free so the farmers who wished the service would have to be charged at some rate. It was proposed that farmers be charged by the acre. That is, they would pay a standard fee for each acre plowed by a tractor.
>
> The students have identified and clarified a value question: Would it be desirable to provide tractor service at a per acre fee to Lesotho farmers?
>
> The students assemble facts. Among the factual assertions they obtain are:
>
> A. The farm land in the villages is either easy to plow, clay, wet clay, stony or very stony.
> B. The use of tractors would substantially increase the amount of land that farmers could use.
> C. Farmers earn enough money from surplus so they could afford the rate.
> D. Lesotho farmers measure acres as 12 paces by the length of the field. Thus an acre could be 12 paces by 150, 12 by 10, or whatever.
> E. The government measures acres by the standard British system.
>
> The students assess the accuracy of the assembled factual assertions and find they are warranted given their research. The students

then consider how the facts relate to the value question. For example, the fact that the farmers can afford the service is seen as favorable to the per acre fee system. On the other hand, the discrepancy between government acre measurement and village acre measurement is seen as unfavorable to the per acre fee system.

The students continue to obtain facts and consider what evaluations they tend to support.

Finally each student constructs his or her point of view on the tractor plan and indicates the evidence used to support the point of view and the logic of how the argument is constructed.

Suggested teacher's role:

In this unit the teacher's main responsibility, after clarifying the value question, is helping students obtain factual information about the Sesotho. It is important that the teacher provide information about the culture of the village farmers. In the absence of such information, for example, the students would not know that the farmers think of land measurement much differently than the government officials. Finally the teacher helps the students to clarify their evaluation of each factual assertion and to assemble their final value judgments.

Public Issues

The major purpose of the Public Issues approach to values education is to help students formulate clear and defensible points of view for the resolution of public policy disputes.[25] The proponents of this approach argue that citizens in a democracy must be able to take positions on questions of public policy. Public issues vary in the extent to which they involve factual, definitional, and value considerations, but most, if not all, controversial public issues embody significant conflicts among values. These conflicts stem in part from the recognition that our society is pluralistic in its primary value commitments. On a general level we value individualism and equality, freedom of expression and national security, majority rule and minority rights, and so on. These and other values often are in conflict. For example, much of the Watergate controversy related to conflicts between values of privacy and national security. Similarly, controversy over school busing can be seen as involving a conflict between the values of equal opportunity and freedom of choice.

Particular public policy questions come and go but the value conflicts persist. Thus, for example, while certain programs of the New Deal (NRA, CCC, etc.) no longer exist, the values controversy regarding the role of the federal government in personal poverty continues in much of the current debate about welfare policy. Consequently, in learning to take positions on matters of public policy, citizens must be able to resolve value conflicts which transcend particular policy questions.

The Public Issues approach has been characterized as jurisprudential because it advocates a method of conflict resolution which closely parallels that employed by constitutional lawyers. There is an emphasis on clear identification and statements of the issues in a controversy, use of analogies drawn from similar cases, and careful delineation of the principles employed in resolving the controversy.

In the classroom students are taught how to use recommended discussion techniques (drawing analogies, making distinctions, stating issues, stipulating definitions, questioning factual claims, etc.) as they debate substantive matters of public controversy both contemporary and historical. The emphasis is on rational

dialogue, and students are taught to employ discussion strategies which embody rationality and to avoid using irrational strategies such as personal attack and issue avoidance. It is not expected that the class reach agreement on disputes, but rather that individuals learn to clearly state, discuss, and defend their own points of view in the context of public debate.

As with the other values education approaches being considered here, the Public Issues approach does not identify a particular role for the study of other cultures. One of the Public Issues units, *Colonial Kenya*, does indicate how culture study can be used in the Public Issues approach.[26] The following sketch of a lesson plan illustrates how this can be done:

> Read the booklet, *Colonial Kenya*. The contents include descriptions of rituals and traditions among various tribes, how Europeans become interested in settling and colonizing Kenya, the European and Kenyan views of government, law and religion and how they conflicted. The booklet also describes the rise of the Mau-Mau and how they engaged in mass killings of persons supporting the colonial government.
>
> Consider and discuss such questions as:
>
> 1. Do the believers in "progress" or development deserve to profit the most from their efforts, or should they offer the benefits of change equally to all people?
> 2. Many native beliefs about sickness and how it should be treated were understood, by the Europeans, to be superstitions and magical beliefs. Describe some of the modern explanations of illness, viral infections, etc. We call these explanations scientific. What is the difference between superstition and science? Are our beliefs in science different from superstitious beliefs?
> 3. The British believed they had to get the native Kenyans to work in particular ways so that the economy would prosper. This involved an attempt to persuade the Africans to adopt the European virtues of hard work, thrift, present sacrifice for future gain, etc. Do you think the English were justified in trying to impose these values on the Africans in order to establish a "modern economy?"
> 4. The Mau-Mau were tried for murder in connection with their fight against the government. On the other hand, soldiers are decorated for killing people in war. When is killing an act of war, and when should it be judged by criminal law?
> 5. The Mau-Mau used violent means in their revolution. Are violent means justified in the right for independence? American radicals used violence in trying to become independent from England's colonial rule. Were such tactics justifiable?
>
> Suggested teacher's role:
>
> In this approach it is important that the students clearly state the general value position they apply to a particular policy question and test that position by applying it in analogous situations. Therefore, in treating no. 5, the teacher could have each student write down his or her general policy regarding how the Mau-Mau should be treated by the British. The teacher may then describe some of the tactics of the Sons of Liberty during the American Revolution and ask the students to write down how they feel the British should have treated the Sons of Liberty. In open discussion students would compare their two policy statements and subject the comparisons to public scrutiny. The students would be encouraged to modify either of their statements as a result of the discussion.

Wilson's Moral Education

This approach to values education will probably be least familiar to American readers.[27] It has been developed under the direction of the British philosopher John Wilson. At the moment it consists primarily of an extensive analysis and rationale for a particular view of moral education. If curriculum materials have been developed, they have not been widely circulated in this country.

The primary purpose of this approach is to help students acquire facility with content-free principles for making moral decisions. It is an assumption of this view that the traditional modes of making value decisions, reliance upon the authority of the church or the state, are no longer viable to most citizens in the Western world. In the face of the dissolution of traditional authority we cannot simply substitute some new authority, for we need some criteria or principles by which to judge that the new authority or moral code is considered correct or worthy of obeying. "If one basis for authority can be rejected and hence result in break-down, chaos, uncertainty, etc., then so can another."[28] "We are no longer searching only for a leader, a hero, a clear and simple moral code to put all our trust in: we are searching for general principles which will enable us to assess and perhaps choose between leaders and codes. Hence, it is really *these principles* (whatever they may be) which we are going to put our money on."[29]

From this general analysis Wilson goes on to suggest certain "second order" principles which characterize what it means to "do morality." These principles are seen as divorced from any particular content or partisan moral point of view. He stresses these content-free features of moral decision-making, describes and defends them, and recommends that they become the basis of moral education, components of morality with which students should become adroit.

Wilson summarizes the essential features of morality as follows:[30]

> 1. Overt behavior by itself—'going through the motions'—is not sufficient for the notion of morality. A moral action is connected with intention and with acting for a reason; so that we have to know, not just what people do, but why they do it.
> 2. Only certain kinds of reasons will count as good reasons. We can't say, "Any reasons will do, so long as they lead to the right action": partly because we may have serious doubts about what in fact the 'right action' is, but chiefly because of the close connections between actions and reasons.
> 3. Good moral reasons must be based on a rational consideration of other people's interest: authority ('because so-and-so says so') or selfish desires ('because I feel like it') won't do by themselves.
> 4. A 'rational consideration' does not necessarily involve a great deal of conscious deliberation, but it involves such things as regarding other people as equals, knowing what their feelings are, respecting logic and the facts, not being deceived by linguistic confusion, and having moral rules or principles based on all of these.
> 5. Finally, a man must have the ability to act on his moral principles: indeed this would be one of the tests of whether he had really *committed* himself to the principles in the first place—whether they were really *moral* principles for him, as opposed to principles to which he paid only lip-service.

From these conclusions about morality Wilson generates a set of moral components (attitudes, abilities, ways of thinking, and so on) which serve as objectives for moral education. Each of these components is indicated with a Greek abbreviation and is briefly defined as follows:[31]

PHIL – Taking other people's interests seriously and treating them as of equal significance to one's own.

EMP – The ability to be empathetic, to know what others feel.

GIG – The mastery of factual knowledge, particularly meaning awareness of the consequences that actions might have.

DIK – The ability to establish rules and principles for guiding one's actions. Employing 'good' moral reasons in relating to other people's interests.

KKAT – The ability and disposition to translate moral principles into action.

The emphasis in this approach is on enhancing students' abilities to utilize the essential components of moral thought and action. No particular role for the study of other cultures is defined but, generally we can say that culture study would be of value to the extent it promoted greater ability to empathize. The following sketch of a lesson plan indicates how this might be done:

> Read the book, *Ishi in Two Worlds.*[32] It is a remarkable book about a remarkable event. It describes in detail the discovery of Ishi; the last survivor of a North American Stone Age tribe, the Yahi. Two exceptionally sensitive anthropologists, T. T. Waterman and Alfred L. Kroeber, became Ishi's guardians and friends. The book describes how Ishi responded to a culture dramatically different from his own.
>
> Discuss the first two questions and engage in the role playing exercise outline in number 3.
>
> 1. Who were the people who discovered Ishi? What did they think when they saw him? What did they feel when they saw him? Why did they capture him? What feelings did they have when they captured him?
> 2. What did the authorities do with Ishi after he was captured? How did they feel about what they were doing with him?
> 3. Imagine you were Ishi. How would you have felt when you were captured? What would you have thought of the persons who incarcerated you? When the anthropologists appeared what would you have thought of them? What would make you trust the anthropologists? How did you feel about the anthropologists after six months?
>
> Suggested teacher's role:
>
> In class, role playing would be an appropriate technique to employ because it helps students to identify the feelings of others. Have the students play the role of Ishi, the anthropologists and the other main characters in Ishi's life after capture. Have students act out the main events in Ishi's life from his discovery to his final "apartment" in a museum. After each segment of role playing have students discuss how it felt to be Ishi in the different situations. What was he thinking? What was he feeling? What were the other main characters thinking and feeling?
>
> After the role playing experience it would be appropriate to watch the documentary short film, *Ishi in Two Worlds*, and have students consider whether it communicated accurately, inaccurately, or not at all, anything about Ishi's point of view.

THE ROLE OF CULTURE STUDY IN VALUES EDUCATION

The analyses in the previous section suggest three general uses to which information about other cultures may be put:

1. Providing relevant factual information
2. Developing case studies and scenarios
3. Illustrating the variety of human thought and activity.

1. Providing relevant factual information. Certain factual information about other cultures is helpful when one is making decisions about the propriety of alternative policies affecting persons in those cultures. In these cases information about customs, conceptualizations, taboos, etc. is often relevant. For example, the knowledge that Sesotho farmers measured acreage in ways dramatically different from the English system suggested that certain economic development policies were inappropriate.

Information about other cultures is relevant to those values education approaches which emphasize consideration of the consequences of actions and which ask students to consider values issues which arise in the treatment of persons in other cultures. None of the curricula reviewed devote significant time to consideration of values issues affecting persons in other cultures. The Public Issues approach occasionally does consider policies affecting other cultures so the study of other cultures would be relevant at such points. The Values Analysis, Values Clarification, and Wilson's Moral Education approaches, in varying degrees, stress the consideration of consequences in making value decisions. Such a usage of culture study may be appropriate with these approaches although none of them explicitly raise cross-cultural value issues.

2. *Developing case studies and scenarios.* Information about other cultures can be used to construct narratives about persons or events. These narratives would be best suited for two purposes: (a) providing stories which raise value questions, and (b) providing analogies for the clarification or modification of value positions.

This usage of cultural information is most appropriate for the Moral Development, Values Clarification, and Public Issues approaches. Case studies or scenarios which present moral value conflicts can be used as moral dilemmas for students to resolve as recommended in the Moral Development approach. In the Values Clarification approach such narratives can be used comparatively to help students see values issues and choices in their own lives. In the Public Issues approach scenarios can be employed as analogies which help students clarify or modify the value positions inherent in their policy stands.[33]

3. *Illustrating the variety of human thought and activity.* Information about other cultures may be presented in ways which show the range and complexity of humanity. Such a usage would be most appropriate for those approaches to values education which stress awareness of other persons' points of view or ways of life.

This usage of information would not play a substantial role in any of the approaches but may have some utility in Wilson's moral education and values clarification. Improvement of ability to empathize is one goal of Wilson's approach. To the extent this would entail awareness of the thoughts and feelings of persons in other cultures, such information would be appropriate. One feature of the valuing process in Values Clarification is consideration of alternative life choices. Such information may be useful in helping students see a wider range of alternative responses to value issues.

Clearly certain usages of information about other cultures can be consistent with some objectives of the various approaches to values education outlined here. One important question remains: Should curriculum developers and teachers of these approaches make an effort to incorporate the study of other cultures into values education curricula?

One way of answering this question is to consider the extent to which information about other cultures can make a contribution to an approach to values education. That is, given the purposes of a values education approach, would substantial incorporation of culture study make a unique contribution, a valuable contribution, no contribution, or a negative contribution? If culture study makes a unique or valuable contribution to a values education approach, then it would be worthwhile for curriculum developers and teachers to incorporate culture study (using the suggestions I outlined earlier). If culture study would make no contribution or a negative contribution, it would be either unnecessary or ill-advised to make an effort to incorporate such study.[34] I will briefly evaluate the nature of the contribution culture study can make in each approach:

Values Clarification: The emphasis in Values Clarification on having students examine their own lives and their relations with others in this society suggests that the study of other cultures would not make a unique contribution. That is, it would appear that the goals of Values Clarification can be adequately met without inclusion of information about other cultures. Nonetheless, I believe culture study can make a valuable contribution in one sense. Showing students the types of choices and problems that persons confront in other cultures and comparing these choices and problems with those that arise in our culture may help students see more clearly the nature of value issues they are confronting or will confront. Using culture study as a mirror which more clearly shows the nature of values issues in students' lives could be effective. I believe it would be worthwhile to incorporate culture study, using the guidelines outlined earlier, into Values Clarification.

Moral Development: The emphasis on having students develop their moral reasoning by attempting to resolve moral dilemmas suggests that culture study can make a valuable contribution. Moral dilemmas arise in all cultures and, as a consequence, culture study can provide a rich source of interesting moral dilemmas. While culture study can make a valuable contribution to the Moral Development approach, it can also make a unique contribution. One persisting question of morality is: To what extent should we make judgments about persons and behaviors in other cultures? That is, do the prevailing standards in a culture provide adequate justification for moral behavior or should culturally transcendent justifications be employed? I suggest that only through the study of other cultures, in the way outlined earlier, can students genuinely grapple with this problem of moral reasoning. Thus, culture study can make both a valuable and unique contribution to the Moral Development approach.

Values Analysis: The emphasis on having students apply logical thinking and the stress on obtaining relevant factual information suggests that culture study would not make a unique contribution to this approach. That is, the goals of this approach could be adequately met without incorporating the study of other cultures. There is an exception. To the extent students analyze value questions about other cultures (such questions are neither explicitly included or excluded from the approach), they need information about those cultures. Given the goals of this approach, however, it does not seem necessary that such questions be addressed. Therefore, it is not necessary for culture study to be incorporated.

Public Issues: The emphasis on helping students develop clear and defensible points of view on public policy questions suggests that culture study would not make a unique contribution to this approach. As with Values Analysis, however, culture study is relevant when students are dealing with policy questions involving other cultures. Most of the policy questions raised in this approach deal with American society although there are some units which treat international-intercultural policies. In those units information about other cultures makes a valuable contribution. The goals of this approach can be adequately met without incorporating the study of other cultures. Therefore, with the exception noted, it does not seem necessary to incorporate such study into the Public Issues approach.

Wilson's Moral Education: The emphasis on enhancing students' abilities to perform the components of morality suggests that culture study would not make a unique contribution to this approach. Culture study, organized in the way outlined earlier, might aid in the development of empathy. This is purely speculative, however, and it is likely that skill in empathy can be attained without such study. If these considerations are correct, incorporating culture study would be of no particular value to Wilson's Moral Education approach.

SUMMARY AND CONCLUSIONS

In assessing a role for culture study in values education, one point is quite clear. In order to be consistent with the goals of different approaches, information about other cultures must be organized and selected in different ways. The organization and treatment of cultural information in Values Clarification, for example, would be substantially different from the organization and treatment in Moral Development.

Secondly, the contribution that can be made by culture study varies according to the various values education approaches. Thus, the contribution which can be made to the Moral Development approach is important and unique, while the contribution to Wilson's Moral Education is minimal.

These observations indicate that teachers and curriculum developers who are considering the inclusion of cultures study in their value education curricula should be clear about which approach they are employing. Once clear about which approach to values education to pursue, then decisions about using culture study can be made. At that point this booklet should be helpful. It is my hope that this booklet can provide useful guidelines for the selection, organization, and application of the study of other cultures in values education.

FOOTNOTES AND REFERENCES

FOOTNOTES AND REFERENCES

[1]This booklet is a modification of a working paper prepared for an Intercultural International Social Studies Evaluation Conference sponsored by the American Universities Field Staff and the Indiana University Center for Social Studies Curriculum Development. The conference was held in Bloomington, Indiana, March 28-29, 1974.

[2]Superka, Douglas, and others. *Values Education Sourcebook*. Boulder, Colo.: Social Science Education Consortium, Inc., 1976.

[3]This list is drawn from an informal survey in one of my education classes.

[4]Education Development Center. *Man: A Course of Study*. Cambridge, Mass.: the Center, 1969. Oswald, James, and others. *Man At Aq Kupruk*. Hanover, N.H.: American Universities Field Staff, 1973.

[5]Raths, Louis; Harmin, Merrill; and Simon, Simon. *Values and Teaching*. Columbus, Ohio: Charles E. Merrill, 1966. Further explication of this approach may be found in: Simon, S.; Howe, L.; and Kirschenbaum, H., *Values Clarification*, New York: Hart Publishing Company, Inc., 1972, and Simon, S. B., and Clark, J., *More Values Clarification*, San Diego, Calif.: Pennant Press, 1973.

[6]Raths, and others. *Values and Teaching*. p. 8.

[7]*Ibid.*, p. 5.

[8]*Ibid.*, p. 28.

[9]*Ibid.*, see Chapter Five, especially pp. 63-65.

[10]Mead, Margaret. *Growing Up in New Guinea*. New York: Mentor Books, 1953. pp. 116-17.

[11]A variety of published works explains this approach. In particular see: Kohlberg, L., and Turiel, E., "Moral Development and Moral Education." *Psychology and Educational Practice*. (Edited by Gerald S. Lesser.) Chicago: Scott, Foresman and Company, 1971, pp. 410-66. For a largely descriptive review of curriculum applications of Kohlberg's work see: Rest, J., "Developmental Psychology as a Guide to Values Education: A Review of 'Kohlbergian' Programs." *Review of Educational Research* 44: 241-59, No. 2, 1974.

[12]Description of the stages can be found in virtually all of Kohlberg's writings. The summary in the text is from: Lockwood, Alan. *Moral Reasoning: The Value of Life*. Columbus, Ohio: Xerox Education Publications, 1972. pp. 47-48.

[13]Kohlberg, Lawrence. "From Is To Ought . . . ." in *Cognitive Development and Epistemology*. (Edited by Theodore Mischel.) New York: Academic Press, New York, 1971.

[14]Kohlberg and Turiel, "Moral Development and Moral Education," op. cit.

[15]Malinowski, Bronislaw. *Crime and Custom in Savage Society*. Paterson, N.J.: Littlefield, Adams & Co., 1959. pp. 116-17.

[16]Metcalf, Lawrence, editor. *Values Education: Rationale, Strategies, and Procedures*. 41st Yearbook. Washington, D.C.: National Council for the Social Studies, 1971.

[17]*Ibid.*, p. 14.

[18]*Ibid.*, p. 14.

[19]*Ibid.*, p. 82.

[20]*Ibid.*, p. 83.

[21]*Ibid.*, p. 85.

[22]*Ibid.*, Chapter Two.

[23]The authors suggest some tests for value principles but because these tests are not clearly spelled out I have chosen to avoid explicating them in this booklet. Assembling, evaluating, and interpreting factual assertions is the major emphasis in this approach.

[24]The factual claims in this lesson sketch are from: Wallman, Sandra. "Conceptual Barriers to Cross-Cultural Communication." *Cultural Adaptation within Modern Africa.* (Edited by S. H. Irvine and J. T. Sanders.) New York: Teachers College Press, 1972.

[25]Oliver, Donald, and Shaver, James. *Teaching Public Issues in the High School.* Boston, Mass.: Houghton Mifflin, Inc., 1966. Also see Newmann, Fred, and Oliver, Donald. *Clarifying Public Controversy.* Boston: Little Brown and Company, 1970.

[26]Oliver, Donald, and Newmann, Fred. *Colonial Kenya.* Columbus, Ohio: Xerox Education Publications, 1968.

[27]Wilson, John; Williams, Norman; and Sugarman, Barry. *Introduction to Moral Education.* Baltimore: Penguin Books, Inc., 1967. See also Wilson, *Moral Education and the Curriculum.* New York: Pergamon Press Inc., 1969.

[28]Wilson, Williams and Sugarman, *op. cit.*, p. 24.

[29]*Ibid.*, p. 24.

[30]*Ibid.*, pp. 191-92.

[31]The most complete definition of the components is in *Moral Education and the Curriculum, op. cit.*, p. 2-9. A more general treatment including the rationale for the components may be found in Part I of *Introduction to Moral Education, op. cit.*, with further description on pp. 192-95. My summary is taken from both sources.

[32]Kroeber, Theodora. *Ishi In Two Worlds.* Berkeley: University of California Press, 1961. A film of the same name is available from McGraw-Hill films.

[33]This usage may also play a role in the principle testing phase of Values Analysis. See footnote 23 above.

[34]I encounter many teachers who claim that the study of other cultures is, in itself, a form of values education in that students come to believe all ways of life are of equal value. I know of no research which convincingly substantiates such a claim. Professional students of anthropology vary in their moral opinions and beliefs about the nature of values. For example, note the views of Herbert Spencer, Ruth Benedict, L. T. Hobhouse, Melville Herskovits, David Bidney, and Robert Redfield. To me the value beliefs and commitments held by such students of anthropology are wide enough to suggest that knowledge of cultural anthropology does not, in itself, yield common value positions.